[112 cont.]

502 Ndeni (4). Coote says of those on the Reef Islands that they sail

4. Dalrymple, p. 195. Burney, p. 290.

badly against the wind, but that before the wind they sail very well. The frequent capsizing of the boats, despite the outrigger, [481] does not disconcert the occupants; swimming in the water, they right the vessel again, remove the water in large part by a swinging motion, and scoop out the rest with the water scoops. With the large sea-going boats they go far beyond sight of land, guided only by their knowledge of the points of the compass and the stars. Of special significance for sea journeys is the time of the [132] monsoon, which lasts approximately from February to April. According to Coote, the natives were able to tell the exact location of their island even from a great distance, and the same traveler [868] observed how an older boy on the ship taught a younger one the 484 names of the stars (5). There is lively traffic between the 177 103 438 439

5. Dillon, p. 219 (monsoon = rakeys). D'Urville, p. 194. Gaimard, ibid., p. 338. Coote, pp. 151 f. Joest in Baessler, p. 395.

individual parts of the group, as well as with the neighboring Polynesian islands, the heaviest between Ndeni and the Reef Islands and between Vanikoro and Tikopia. Moreover, Ndeni and the Reef Islands have contact with Sikaiana, as does Vanikoro [304] with Ndeni and the Reef Islands. A native of Vanikoro was tattooed on Mami, an island adjacent to Ndeni, and since then he has visited almost all the Reef Islands. Through Tikopia, the Vanikorese were also familiar with the Banks Islands. A native 823 of Vanikoro was able [113] to draw a large number of the islands on a sketch which, of course, was inaccurate (1). Mixed marriages

1. Dalrymple, pp. 146 ff. Burney, pp. 290 ff. Dillon, pp. 158, 167, 268.

[113 cont.]

484 177 103 438 439

[113]

Gaimard in D'Urville, p. 307. D'Urville, pp. 113, 136, 176, 193, 197. Coote, p. 157. Joest, Tagebuch, p. 81. According to D'Urville, pp. 322 and 362, a native of Uea lived on Tikopia. According to Thilenius, Ethnograph. Ergebnisse aus Melanesien [Ethnographic Results from Melanesia], I, p. 27, and Globus, LXXXI, p. 135, Ndeni also trades with some of the New Hebrides; despite Codrington, did this come about through European influence?

648 177 [191] [776] 438 439

Mixed marriages between Vanikoro and Tikopia took place, at least among the chiefs' families. A number of Vanikorese understood the Polynesian idioms. At times Vanikoro stood in a dependent relationship with Tikopia, a situation whose aftereffects may have included the worship on Vanikoro of an atua[1] from Tikopia in D'Urville's day (2). Chiefly, however, traffic between the individual islands is based on commercial interests: Vanikoro obtained tapa and fine mats from Tikopia, whereas Tikopia obtained mother-of-pearl and finished articles, such as necklaces made from cowrie-like shells (?) and bows and arrows, from Vanikoro (3).

[535]

2. Dillon, p. 167. D'Urville, pp. 155, 217; on Vanikoro Gaimard observed a dance imported from Tikopia (in D'Urville, p. 333) and reports, p. 342, that the language of Utupua and Ndeni was known. Cf. also Lesson in Revue d'Anthropologie, V, pp. 257 ff.

3. Dillon, p. 171.

[313]

For the northern islands as far as Sikaiana, Vanikoro was the chief export point for wood for boat-building, because of its forests(4).

1 [atua = supernatural beings or gods--Analyst.]

4. Dalrymple, p. 153.

[113 cont.]
396 forests (4). The boat-building industry itself also flourished there; 1/A

[000]

4. Dalrymple, p. 153.

a chief is mentioned as a great boat-builder (5). After the

5. Gaimard in D'Urville, pp. 332, 334. Dewar, p. 248, mentions boat-building on Ndeni.

[427] catastrophe of La Pérouse, which dumped large quantities of ironwork into the laps of the natives there, there was a decline in the industry of the island, which thereafter obtained almost all its needs in industrial products from the neighboring islands in exchange for iron (6).

[438 439]

6. D'Urville, p. 196.

437 Trade is everywhere a vital concern of the inhabitants. They always sailed out to meet European travelers with coconuts, [439] yams, etc., pigs, chickens, pigeons, arrows, mats, boat models or toy boats, and other things, in order to initiate trade (7). Yet

7. Labillardière, p. 251. Dillon, p. 293. Wilson, p. 295. Markham, p. 159. Coote, pp. 151, 153, 159. Dewar, p. 246. According to Dillon, p. 264, the women, in their own boats, also took part in this trade.

they are difficult to deal with. The Vanikorese had scarcely been provided with a certain amount of European necessities by [435] Dillon when they demanded exorbitant prices for all provisions from the subsequent expedition of D'Urville (8). On Ndeni Dewar

8. D'Urville, p. 145 and elsewhere.

1/A [i.e., on Vanikoro -- Analyst.]

[180 cont.]

x171 On the other hand, Tikopia shows close agreement and has lively traffic with the islands of the entire chain (6). It is

6. Thilenius, ibid., pp. 57ff.

clear that the Santa Cruz group could not remain untouched by this Polynesian population in its immediate vicinity and swarming around it; as a matter of fact, part of the Reef [167] Islands are colonized by Polynesians. Constant trade relations [439] linked Tikopia with Utupua [181] and Vanikoro, but beyond that also with Ndeni and the Reef Islands; even Sikaiana was occasionally drawn into its orbit (1).

1. Cf. p. 79.

x171 177 Under these circumstances it is surprising how slight the influence of the more recent Polynesian cultures was on the group. Polynesian life is most marked on Vanikoro, over which Tikopia temporarily exercised a kind of supremacy. Here, the chiefdom in particular in its present form reveals [642] itself as a foreign import, for, as elsewhere in Polynesia, it not only stands far above the common people, but is also remote from all the interests of the individual tribes (2).

2. Cf. p. 109. Concerning Polynesian influence on Vanikoro, cf. Lesson, in Revue d'Anthropologie, V, pp. 257ff.

x171 The Polynesian cult came in with the chiefs. The spirit houses (balai atua) with their posts of stone or wood, the seats of the spirits, correspond throughout with the hare aiku of Ontong Java, which by their name are characterized as Polynesian cultural items (3). The name Tangaloa (4) which

3. Parkinson, I.A.f.E., X, p. 115. Thilenius, p. 61.

/189 cont./

Navigation and Trade

501 484 184

The large sailboats (2) are not built on Nitendi itself,

2. [Ethn., I, pp. 106 ff. They are called tepukei (O'Ferrall, section "Sailing Canoe") and can carry about ten men, according to Coombe, p. 197.]

and the natives there possess only a few of them, for they scarcely have occasion to leave their island which offers them almost everything. The few imported articles (chiefly women) are brought to them by the Reef and Duff Islanders, who are the true seafarers of the group. /Fig. 33 appears here./ The Duff Islanders are said to be the best boatbuilders (3). They travel to

[439]

3. [The sailboats in Ethn., I, pp. 107 f., Figs. 39 and 40, also belong to Reef Islanders, as has now been discovered (cf. above, p. 10, footnote 2). For other, more recent illustrations of the same boats, see O'Ferrall, op. cit.; Coombe, plate accompanying p. 172; Speiser, Südsee, Ill. 98.]

Nitendi periodically in order to repair the sailboats sold there (4).

4. [Cf. O'Ferrall, op. cit. Boats are also built on Matema (Coombe, p. 197).]

501 The small boats, on the other hand, are built on Nitendi itself (5).

5. [Rowboats from Nitendi have recently been illustrated in: O'Ferrall, illustration accompanying section "Canoes around the